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Tongues of Fire, Vol. 3, No. 23

Frank W. Sandford

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TONGUES OF FIRE

From the World's Evangelization Crusade on Apostolic Principles.

"Ye shall receive the power of the Holy Ghost coming upon you . . . and be witnesses unto me . . . unto the uttermost part of the earth."

"There appeared . . . tongues like as of fire, and it sat upon each of them."

Vol. III. No. 23.

Lisbon Falls, Maine, Dec. 1, 1897.

Entered at the P. O. at Lisbon Falls, Me.
as second-class mail matter.

"Beloved, I was constrained to write unto you, exhorting you to contend earnestly for THE FAITH which was ONCE FOR ALL delivered unto the saints."—R.V.

Tongues of Fire

Is published semi-monthly in the interests of the speedy evangelization of the world on Apostolic Principles.

Editor, F. W. Sandford, Bible School, Lisbon Falls, Me
PRICE \$1.00 IN ADVANCE.

☛ In clubs of TEN, 50 cents.

☛ In clubs of 100, 25 cents.

☛ In clubs of 25, for six months, 25 cts.

These reductions are conditional upon the money and names being sent in at the same time.

Sent to foreign countries, 25 cents extra.

Subscriptions begin July or January. Back numbers sent.

Editorial.

DEDICATION, THANKSGIVING DAY.

THE Temple in Auburn, God willing, will be dedicated to the worship and service of Jehovah, Nov. 25th. It required some faith to write this, but God help me, I cannot do anything else. Were it not for the wonderful God, such a notice from our pen would be impossible, but "with God all things are possible." I believe God, and He says, "Nothing shall be impossible unto you."

If you want to behold a great tumultuous sea of thanksgiving, where each wave is leaping to dance highest, plan to spend Thanksgiving with the saints of Auburn. It will be the greatest victory ever witnessed in that city, and I believe I can truly say in the State of Maine. God will be there. The bills will all be paid; and the contractor receiving a check in full for all amounts due, will prove to his business friends that he did not make a mistake in putting up an immense structure for people whose only

cash capital was faith in the living God. O, it will be simply wonderful. Everybody but the enemies of God will be rejoicing. The building will ring with the shouts of "Hallelujah!" A large company of saints scattered abroad throughout Maine and New England will be present. The Lord's Supper will be observed, and our blessed Lord will be there. It will be an all-day service beginning at nine o'clock in the morning, and probably continuing until midnight. Let each one bring his lunch. Push aside everything and come. I believe God wants you there. Your heart is hungry for the gospel. Come and hear it.

(A special reduction of one fare for the round trip on the N. C. R. R. has been secured. Tickets can be obtained on Nov. 24, good for return upon the 26th.)

Wednesday evening a farewell meeting will probably be held in the old mission hall, where "The Everlasting Gospel" began to be proclaimed, and then the following morning, with hearts melted, the little band of faithful saints will assemble in one of the largest, if not the largest place of worship in the city. Probably Thursday forenoon Brother Gleason will give a history of the construction of the building, etc., from first to last. We expect every member of the Bible School will be present, and there will be a chance for all to give expression to heartfelt praise and worship of the God "who only doeth wondrous things." Meanwhile before that day spend from nine to ten each morning in genuine supplication to, unbounded confidence in, and heartfelt worship of the God of Israel.

Will you not join with the Bible School and the Auburn saints in special prayer Sunday, Nov. 21, beginning at six and continuing, unless otherwise led, till ten o'clock.

Ah, beloved, close right in with Him for that fourteen hundred dollars. Prove true His statement to Israel, "Thou shalt suck honey out of the flinty rock." Thus you will have a part in this magnificent campaign for our King. Hallelujah! "Let God arise. Let his enemies be scattered."

THE AMOUNT DUE

ON your paper is indicated by the number of crosses marked opposite this statement. If your subscription is paid there will be no mark whatever. Should there be one cross marked it indicates that you will owe

us at the conclusion of this year, fifty cents. Should there be two crosses it will indicate that you owe us one dollar, and so on, each cross representing fifty cents. Provided any mistake has been made, we shall be glad to have you notify us that we may rectify it.

We would like to have every account properly settled and entered upon our books, so that the coming year may be entered upon in a business like and satisfactory manner. Kindly assist us by notifying us of any mistake at once and thus greatly oblige the editor.

SHOULD YOU WISH YOUR PAPER DISCONTINUED

AT the close of the year will you kindly notify us of this *immediately*.

It has been stated by some when securing subscribers that the paper would be stopped at the expiration of the subscription. We have never authorized any one to say this, but it has been our custom to continue sending the paper unless notified to the contrary. As we cannot have different rules for each individual we ask each subscriber to kindly assist us by hearty co-operation on the line of notification. Should you request us to stop the paper and at the expiration of the year, the paper should continue to be received you may know that either we never received your communication or else through some mistake it has not been entered upon our books. Will you, in that case be kind enough to send a special postal.

We ask all those whose subscriptions expire at the end of this year and who wish the paper discontinued at that time, to *write to this effect at once*, in order that we may have their names removed from the books in the early part of December and thus avoid the great confusion arising from examination and possible changes in thousands of names at that period. *We shall greatly appreciate your kindness in heartily co-operating with us in this plan.*

TO ALL WISHING TONGUES OF FIRE (1897) BOUND

WE will make the following offer. The regular price will be \$1.00; but all sending \$.50 before New Years may thus secure the volume for *half-price*.

STATES AND COUNTRIES REPRESENTED.

THUS far the building in Auburn is represented by the states of Maine, New Hampshire, Vermont, Massachusetts, Connecticut, New York, Illinois, Ohio, Kentucky, Florida, Georgia, California, Colorado, Washington, and Texas: and the following countries: England, Egypt, Palestine, India, China, Japan Australia, and So. America.

We want every state to be represented in this temple. Provided you wish to subscribe for some one as a gift in the interest of the Auburn temple will you not send us at once the address of some person in one of the remaining states or territories. Rhode Island, New Jersey, Delaware, Pennsylvania, Maryland, Virginia, West Virginia, North Carolina, South Carolina, Alabama, Tennessee, Indiana, Wisconsin, Michigan, Mississippi, Minnesota, Iowa, Missouri, Arkansas, Louisiana, Dakota, Nebraska, Nevada, Kansas, Indian Territory, Montana, Utah, Wyoming, New Mexico, Idaho, Arizona, Oregon, Oklahoma.

The offer was as follows:—For one full-priced subscriber to Tongues of Fire, I will give in the interest of the Auburn church, the sum of \$1.00.

Will you not claim with us that each one of these shall have its representation in the Thanksgiving service?

BE SURE

AND GIVE BOTH YOUR OLD AND NEW ADDRESS WHEN REQUESTING THE ADDRESS OF YOUR PAPER CHANGED.

LISTEN!

THIS morning God said to me before I arose, 'Blessed be the Lord God of Israel, who only doeth wondrous things.' If a person is 'wonderful,' it matters not what he does, that is sure to be wonderful. Even if he does nothing, his stillness is just as wonderful as his activity. This is the reason why God '*only* does wondrous things.' He cannot do anything else. His name is 'wonderful.' So wonderful is He that wherever He has a chance to work unimpeded, all that He does or does not do is alike wonderful. This is the secret of the marvelous way in which God has rolled away this mountain tonight.

"Then again God said to me, 'Be nothing.' I said 'Yes, Lord.' Then I began to think that he who had the most wonderful mind perhaps of any human being other than our Lord said, 'I am determined to *know nothing* among you save Jesus Christ,' and that he afterwards added 'I am not a whit behind the very chiefest apostles, *though I be nothing*.'

"Next God said to me '*Do something*,' and I said, 'Yes, Lord, what shall I do?' and He said, 'Give one hundred dollars.' I see it all now. God does nothing but wondrous things, and when humanity comes down to nothingness it gives Him a chance to rise up and express His will, and then that same person can rise up and *do something*, because his work is wrought in God.

"Thus far, beloved, we have only been playing. God has given us victory in the first stage, laying of the corner stone, and in the second, paying the five hundred dollars tonight an hour ahead of the time the contractor was to be here; and now we are coming to the third stage, which is the home stretch. Twice He has shown the people of Au-

burn that "Granite Faith" will be rewarded with exact victory. Now He wants you to get right into the fight, and each one of you become a giant. There are just fourteen days, and just fourteen hundred dollars needed; that makes one hundred dollars per day.

"I don't know where it is coming from, but I will agree to take Thursday for my day, and will trust God for one hundred dollars. Brother Whittaker sent in his little offering saying, he wanted to give one hundred dollars for the temple. When I read that letter I said, 'God give him the desire of his heart;' so I put it in the paper and asked God to bless it a hundred fold, really causing one hundred dollars to come in as a result of his gift. I believe that will come, so I am going to put Brother Whittaker's money down for Friday. Then the Bible School want to do something. Some of them sent the last cent they had by me tonight, saying 'All for Jesus.' In the agreement for the foundation for the building for the sick the contractor said he would give me twenty-five dollars if we would furnish him water. We were going, to hire a man to dig the trench, but instead the students are going to work extra hours after they get through their lessons, and dig the trench themselves, giving the money to this church, so that will be twenty-five dollars. Then I was going to hire a man to cook for the twelve or fourteen Frenchmen who are working under this contractor; and two of the students wanted to know if they could not do this, and have that money to give toward the temple. So that will be twenty-five more, and I don't know how it will come, but we are going to trust God to let the Bible School furnish the last one hundred dollars, provided you will allow us the privilege. So that makes three hundred of the fourteen hundred dollars.

(Amens and Hallelujahs all over the house.)

"Now beloved you've got to get right down to business, and trust Him to enable you to do what you cannot do naturally.

(A lady arises and speaks.) "God has been talking to me during this week about my giving one hundred dollars. I haven't any money to do it with, but I believe He wants me to do it, and I am going to ask you all to pray that I may really have the privilege of giving what my heart longs to give. I think you may reckon me in for one hundred dollars."

"Praise the Lord! Amen!"

"Well, we will put Sister Nevens on for Saturday. That will be her day.

Ah, friends isn't it wonderful? Now let's ask the whole State to come here and join in Thanksgiving with us."

Hearty responses from the entire audience.

GOD DID IT!

Auburn, Maine, Nov, 10-11, 1897.

It is fourteen minutes past midnight. The cleanest, clearest, and grandest victory ever won in this work thus far has just been made manifest.—I was going to write "has just been won;" but corrected myself by the thought, "No it was won Sunday by the saints upon their knees."

Oh hallelujah! *What a victory it was!* Ever since we gave the work of erection to a contractor to have finished Thanksgiving, "*with the whole amount due to be paid upon that day,*" we have hung almost breathlessly upon our God. That the work could be so speedily done is a marvel in itself: but to agree to pay cash for the same with no money whatever in sight and no person or people behind the step save a young leader with "Granite Faith" and a company of poor rich saints, *this* seemed even more bold and reckless than the laying of the corner stone. But all that courageous faith during these weeks had brought in financially up to Tuesday night was expressed in a letter of that date to the editor. 'Have \$148.80 tonight. Think —'s \$100.00 will come tomorrow, but don't dare to lean on it. Am trusting GOD ALMIGHTY HIMSELF.

Hastily,

W. N. GLEASON.

Wasn't that an encouraging letter when the \$500.00 had been promised the contractor *within twenty-four hours?* But on the morning of the same day this was written another letter had been sent from Shiloh to Auburn with these words, "Tell Mr. Estes (the contractor) if he will be at the mission tomorrow night at ten o'clock I will be there and the money due him will be paid." GOD HIMSELF was the secret of these messages in the face of apparent failure and defeat; and GOD HIMSELF was the secret of the most glorious victory this movement has ever witnessed following these steps of faith. While I am here writing these lines Brother Gleason has been writing the following:

"LET THE LORD BE MAGNIFIED

WHICH hath pleasure in the prosperity of his servant." Surely Jehovah is rejoicing to night in the victory given to His own in this city. The second mountain in the erection of the Temple at Auburn has gone with a splurge into the depths of the sea. The \$500.00 required by the contractor when the building should be finished on the outside is in our hands. Today was the day we unitedly asked God to send us this sum. He answered by giving us not only the \$500.00 but more than we had asked or thought. He gave us the promise of at least \$300.00 toward the \$1400.00 to be paid Thanksgiving day. "Himself hath done it," is the only explanation. When the contract was given only a few dollars were in our possession. Gradually the small sum began to be increased by a dollar here and a dollar there. Wonderful were the hours each afternoon as a few of the workers got together and prayed the battle through for the day. Then came the day of fasting and prayer. What a day it was! How our hearts were made glad as one after another of the saints poured out their supplication to God, and we knew prayer was prevailing. Only three days more! "Within three days ye shall pass over this Jordan," was the command. But where is the money coming from? We do not know, but we are *sure* "Our expectation is from HIM" and He will not disappoint us.

Tuesday night comes and we have but about \$140.00,

but never did we have such rest as then. Truly in "quietness and confidence" was our strength. In the morning God had said "provided for," and we told Him we had just as soon have that as the money in our hands. This morning God said, "set ambushments," and we knew He was doing it against our enemies all day. First He opens the way for one of the brethren to give \$100.00 much to his joy. Next comes the money for the subscribers for the paper, then the offering of God's saints all over the country. The mountain is moving. Tonight before meeting we need \$120.00 more. We begin to sing praises to God and the offering, without solicitation, begins to come in. *How God was in our midst!* One after another, moved upon by the mighty Spirit of God, the saints opened their pocket-books. It is now reduced to about \$45.00. We pray and it goes down to \$9.00. Then Brother Sandford brings in the offerings of real self sacrifice from the Bible School and the \$500.00 is more than met. *Thank God for His faithfulness.* We asked God that He would stir up His people all over the land to send offerings to the building. No large sums came, but our hearts were made glad as we knew how He moved upon people all over the country to give money to a building they had never seen. It rejoiced our souls also to know of the many companies of saints who got together and spent Sunday in fasting and prayer for the prosperity of the work here. Thank God for the unity which exists between the different members of His body wherever they are. It is with a heart overflowing with gratitude that I thank you every one for your offering and for your prayers for His work in this place.

Now two more favors. Will you stand in solid faith that the remaining \$1400.00 shall come for Thanksgiving Day? Will you not come to Auburn on that date and have a real Thanksgiving to God with us?

God bless you all.

WILLARD N. GLEASON
81 Highland Ave.
Auburn, Me.

With my Brother, I wish to express my heart-felt appreciation of the glorious way *God's own* scattered abroad, have co-operated with Him and with His servants in making possible this second triumph in the interests of the true faith. *Ah, it means so much!* Eternity alone will reveal the tremendous significance of such a victory *at the erection of the first temple* of a movement destined to sweep the globe with apostolic power. The same faith that enables God to do this, will eventually make possible the absolute unity of the Bride, a world-wide victory among the nations, and thus usher in the millenium.

SPECIAL CHRISTMAS OFFER.

FOR special reasons I wish to sell nearly all the bound volumes of this paper for 1895, '96, and '97 before New Years. At the regular price the entire set of books for the three years plus the price for the singing book,

Warrior Songs, Mrs Sandford's prayer calender and samples of each of our tracts and postage on the same would amount to the sum of \$4.50. To any person sending us \$2.00 before Jan. 1, we will mail the entire set. You will thus have an account of this work from the very first and become more thoroughly acquainted with God's movings in our midst. Are there not some of your friends to whom you desire to send the entire set as a Christmas present?

TWO PICTURES FROM LIFE.

FROM GOSPEL IN ALL LANDS

I.

A BLACK-EYED baby lay moaning its young life away on the brick bed of a dreary mud house in Pekin, China.

The feeble voice, growing weaker and weaker, was now and then drowned in the sobs and groans of the young mother, who gazed in despair upon her dying child. She longed to press it to her aching heart, but she had often heard that demons are all around the dying, waiting to snatch the soul away, and so because it was dying she was afraid of her own baby.

"It is almost time," said the mother-in-law, glancing at the slanting sunbeam that had stolen into the dismal room through a hole in the paper window; and she snatched up the helpless baby with a determined air. The mother shrieked, "My baby is not dead yet! My baby is not dead yet!"

"But it has only one mouthful of breath left," said the old woman; "the cart will soon pass, and then we shall have to keep it in the house all night. There is no help for it; the gods are angry with you."

The mother dared not resist, and her baby was carried from her sight. She never saw it again.

An old black cart drawn by a black cow passed slowly down the street; the little body was laid among the others already gathered there, and the carter drove on through the city gate. Outside the city wall he laid them all in a common pit, buried them in lime, and drove on.

No stone marks the spot; no flowers will ever bloom on that grave.

The desolate woman wails, "My baby is lost; my baby is lost; I can never find him again."

The black-eyed baby's mother is a heathen.

II.

A blue-eyed baby lay moaning on the downy pillows of a dainty crib, and it was whispered softly through the mission, "Baby is dying."

With sorrowing hearts we gathered in the stricken room, but the Comforter had come before us.

"Our baby is going home," said the mother, and, though her voice trembled, she smiled bravely and sweetly upon the little sufferer.

"We gave her to the Lord when she came to us. He has but come for His own," said the father reverently, as he threw his arms lovingly around his wife.

As we watched through our tears the little life slipping away, some one began to sing softly:

"Jesus, lover of my soul,
Let me to Thy bosom fly."

This blue eyes opened for the last time, and with one long gaze into the loving faces above, closed again, and with a gentle sigh the sweet child passed in through the gate to the heavenly fold.

"Let us pray," said a low voice. We knelt together, and heaven came so near we could almost see the white-robed ones and hear their songs of welcome.

There are no baby coffins to be bought in Pekin, so a box was made; we lined it with soft white silk from a Chinese store. We dressed baby in her snowy robes and laid her lovingly in her last resting place. We decked the room with flowers, and strewed them over the little one.

The next day we followed the tiny coffin to the cemetery.

With a song of hope and words of cheer and trust, and a prayer of faith, we comforted the sorrowing hearts.

Now a white stone marks the sacred spot where we laid her, and flowers blossom on the grave that is visited often and tended with loving care.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord," says the baby's father, while baby's mother answers, "Our baby is safe; we shall find her and have her some glad day."

The blue-eyed baby's mother is a Christian.

The following clippings from our correspondence will show something of how God is blessing the paper we are seeking to scatter broadcast over the land. It is blessed to have part in scattering the seed.

"I have the reading of TONGUES OF FIRE," *"It is well named."*

"I enjoy reading TONGUES OF FIRE," writes a sister who was wonderfully healed last year in answer to our prayers. "I keep it with my Bible."

"I have TONGUES OF FIRE, writes a sister from South Newburgh. "What a blessing they are to those that read them! I wish I had money to help this glorious work on. God bless you and your wife and all engaged with you." *He will.*

A sweet child of God from New York writes, "Your precious blessed TONGUES OF FIRE are helping others here as well as myself. I keep them in constant circulation. O if I had money I would send out *many of them*. Many times a day I pray for you and your glorious work. God bless you."

"You have our sympathy and prayers," writes a sister from Indiana. "We believe you are on the right

track, and that the Lord will use you mightily. The Lord has been our physician for some time. We need no other. Bless His name! He took me out of bed yesterday and gave me strength to go to a meeting."

"I am going to try to get twenty-five subscribers for your paper for six months. *We value it very highly.* I am so glad the dear Lord does bless you so." Later she writes, "God bless you in your work. We are deeply interested in it and thank the Lord there is still faith on the earth. TONGUES OF FIRE is certainly a feast in these latter days."

"TONGUES OF FIRE has already proved an inspiration to my longing soul," writes a sister from New Brunswick to one of the students. "How blessed to know that there are a few of God's people who dare believe His whole truth, and not only believe but preach it to others also. I want to be a regular subscriber to the paper. I believe the Spirit wants us to send \$5.00 so what is over the subscription price will go to the School for Jesus' sake. I only wish it were twice as much. I am deeply interested in the School and the work."

An evangelist from St. Louis writes, "TONGUES OF FIRE received, and we are delighted with the 'Light' and the boldness with which you hold it up. We are in tent work here and have some wonderful demonstrations of Holy Ghost power. At what price can you furnish us TONGUES OF FIRE in lots of one hundred for distribution?" Hallelujah! God is spreading His paper broadcast north, south, east and west, for which we thank and praise Him. O, pray for God to mightily scatter these sheets, increasing their size and the intensity of the heat in each issue.

A dear saint from New Hampshire writes the following concerning the results of our prayers for her husband. "Pressing household duties have prevented my writing you sooner to tell you of my husband's improvement. After the hour appointed he was able by faith to lay aside his crutch. He worked some in the garden that day, and Sunday he walked over half a mile using only his cane. He is seventy-one years old. Physically and spiritually he is stronger. All praise and glory to our heavenly Father for so much blessing, and may your needs be supplied with grace abundant. We are with Christian affection,

Yours, looking for the King."

A sister far to the North of us sends a check for \$10.00 with the following note. "I love to know He is blessing His people. It is so blessed to work with God. My heart aches for the people. Their eyes will never be opened until they receive the Holy Ghost. I mean the professed Christians. You can talk to them, but unless they receive Him they will never know the truth. It is all so plain when we have the blessed Teacher. I

have just read the sermon on "the church." It is just as God pictures it in His Word, people pure and holy, living in the world and not being a part of it. We are a part of Christ's body. O, I am so glad of that glorious privilege. God bless you all. I am there in spirit if not in body. God bless all the dear saints. We will move on to 'take the kingdom.' "

• • •

One of God's jewels writes, "It is with gladness of heart I tell you that I am very much favored to read TONGUES OF FIRE. I have taken it a few months. Its living, burning words are full of life and spirit, and I never read them but there arises in my heart a strong desire to be in the Bible School and study His Word. . . I like the stress you put upon the Third Person of the Trinity. I do not think it has been presented by our teachers and preachers as His right demands. I gladly read your presentation of Him. God bless you in your work and labor of love and give you courage that is of Himself, for you need it in these times of infidelity and falling away from the truth, and with the enemies band in open opposition." Hallelujah! sister, we have got the very courage you prayed we might have. For the God that spoke to Joshua has said, "Be strong, and of a good courage. Fear not. They shall fight against thee but they shall not prevail against thee, for I am with thee to deliver thee, saith Jehovah of hosts."

Liisbon Falls, Me., Oct. 20, 1897.

DEAR MR. SANDFORD:

Last Saturday I was very sick and the Lord healed me. I had a very bad sore throat and was very feverish. Papa and mama were very sure that I had the diphtheria for I did not have any cold before. I was taken with sore throat in the night very sudden and I had been to school where there was four children that has got it and they sat right near me, one in the seat back of me and one in the seat in front of me, but they did not trust Jesus to heal them and they are sick yet. I wish all the little children knew that Jesus would heal them and now I thank and praise the Lord every day that he healed me.

I sent for the Bible School to pray for me and they did that afternoon and I was very sick and did not sit up any until the afternoon after the School had prayed for me; *and in ten minutes I sat up and ate an apple and got well right away*, and my papa said that he never saw anything like that and he believes the Lord healed me, and Sunday morning I went to children's meeting. Praise His dear name!

Now He has done so much for me I want to do something for Him, so I have got one dollar that I want to give for Him. When I began to save it I thought I would give it for the children's building but since the Lord has healed me I believe He wants it in the building for the sick and I am going to trust the Lord for another dollar for the children's building. I love Jesus and I want to work for Him and when I get big enough I want to come to the Bible School.

SUSIE E. GRAVES.

THREE WEEKS WITH JOSEPH RABINOWITZ.

BY REV. A. J. GORDON, D.D.

PERHAPS there is no man living whom the writer has more earnestly desired to meet face to face than this Israelite of the New Covenant. Professor Delitzsch wrote several pamphlets and documents concerning him, evidently regarding him as possibly the most remarkable Jewish conversion to Christ since that of Saul of Tarsus. We have followed with profoundest interest the reports of his work in Russia since his profession of Jesus Christ as the Messiah; and we have read with no less interest his sermons and addresses, which have appeared from time to time in print.

Going to Chicago in July last for a month's service in connection with Mr. Moody's World's Fair Evangelistic Campaign, we found ourselves at our lodgings placed in the next room to a Russian guest, whose name was not yet told us. Hearing in the evening the strains of subdued and fervent Hebrew chanting, we enquired who our neighbor might be, and learned that it was one Joseph Rabinowitz, of Russia; and thus, to our surprise, we found ourselves next neighbor to one whom we would have crossed the ocean to see, with only a siding door between us. Introduction followed, and then three weeks of study and communion together concerning the things of the kingdom, the memory of which will not soon depart.

Before we detail the story of our summer Hebrew school at the feet of this Christian Gamaliel, let us repeat the story of his conversion as we have read it, and now heard it verified by himself.

Joseph Rabinowitz was a lawyer residing in Kischineff, Southern Russia, a man of very wide and commanding influence among his Hebrew brethren, as a scholar, a philanthropist and a lover of his nation. From a young man he had been a most diligent and painstaking student of Hebrew Scriptures, of the Talmud, and of all related Jewish literature, so that at the age of forty, he says, "I was like a man living in a house furnished with every article of furniture money could buy and yet the shutters of that house closed and curtains all drawn, so that I was in the dark, and knew not the meaning of my own learning till Jesus the Light of the World, came in and illuminated all as in a flash."

About ten years ago, Mr. Rabinowitz was selected, in connection with certain colonization efforts, to go to Palestine to secure land for Jewish emigrants who desired to flee from Russian persecution. When fitting himself out with guide-books for his contemplated journey, he was advised to take a copy of the New Testament with him, as furnishing an admirable directory to the sacred places of Jerusalem and the vicinity. He did so, and while walking about Zion and gazing upon its historic sites, he carried in his pocket this yet unopened treasure. Going one day to the brow of the Mount of Olives, he sat down on that sacred hill and contemplating the city as it lay at his feet. Then came a train of reflection and questioning, "Why this long desolation of the City of David? Why this scattering of my people to

the ends of the earth? Why these fresh persecutions breaking forth against us in almost every country of Europe?" While he pondered these sad questions he gazed toward the reputed Calvary, where that Holy prophet of his nation was crucified. As he did so, his eyes were opened; he looked upon Him whom his nation had pierced. In a flash the truth entered his heart: "We have rejected our Messiah! Hence our long casting off and dispersion by Jehovah!" He believed; he cried out to Jesus, "My Lord and my God," and almost as suddenly as Saul of Tarsus, Joseph Rabinowitz, from being a Hebrew of the Hebrews, has become an Israelite of the New Covenant, a disciple of Jesus of Nazareth. He took out his New Testament, a guide-book in a sense undreamed of and read the first passage that fell under his eye: "I am the vine, ye are the branches . . . Without Me ye can do nothing." "I saw it in the twinkling of an eye," said he. "Our Jewish bankers with their millions of gold can do nothing for us; our scholars and statesmen, with all their wisdom, can do nothing for us; our colonization societies, with all their influence and capital, can do nothing for us, our only hope is in our brother, Jesus, whom we crucified, and whom God raised up and at his own right hand. 'Without him we can do nothing.'"

We imagine the sensation which was caused in Russia when this emigrant Hebrew returned home and boldly announced far and wide, publicly in the synagogue and openly in the columns of the press, his acceptance of Jesus Christ as his Savior and Lord. Persecutions and obloquy were poured upon him from every quarter, and they of his own household became his foes; but he had counted the cost. He joyfully and boldly maintained his testimony, till little by little the enmity was softened. Now he rejoices that one after another of his own family have joined him in professing Christ and preaching Him to their neighbors.

By permission of the government, surprisingly granted, he has built a synagogue, where he assembles a good congregation to listen to the Word of God from his own lips, and he says that his entire time is occupied from morning to night, week in and week out, in answering letters from Jews who are distressed in mind concerning this great question, and in meeting inquirers coming sometimes hundreds of miles to talk with him of Jesus of Nazareth. What wonder that such a conversion, attended with such results, should have led Professor Delitzsch to hail the event as "the first ripe fig" on the long barren tree of rejected Israel, and as a cheering sign that for that people "summer is drawing nigh."

It seemed to us as we talked with this Israelite without guile day after day, and heard him pour out his soul in prayer, that we never witnessed such an ardor of affection for Jesus, and such absorbing devotion to His person and glory. We shall not soon forget the radiance that would come into his face as he expounded the Messianic Psalms at our morning and evening worship, and how, as here and there he caught a glimpse of the suffering or glorified Christ, he would suddenly lift up his hands and eyes to heaven, in a burst of ad-

miration, exclaiming with Thomas, after he had seen the nail prints, "My Lord and my God!" So saturated is he with the letter as well as the spirit of the Hebrew Scriptures that, to hear him talk, one might imagine it was Isaiah or some other prophet of the old dispensation that was speaking.

"What is your view of inspiration?" we asked him, in order to draw him out on certain much-mooted questions of our time. "My view is," he said, holding up his Hebrew Bible, "that this is the Word of God; the Spirit of God dwells in it. When I read it I know that God is speaking to me; and when I preach it I say to the people, 'Be silent and hear what Jehovah will say to you.' " "As for comparing the inspiration of Scripture with that of Homer or Shakespeare," he continued, "it is not a question of degree but of kind. Electricity will pass through an iron bar, but it will not go through a rod of glass, however beautiful and transparent, because it has no affinity for it. So the Spirit of God dwells in the Word of God, the Holy Scriptures, because these are His proper mediums, but not in Homer or Shakespeare, because He has no affinity with these writings." This instance gives an instance of his vividness of illustration, of which he is a natural master.

Some of Mr. Rabinowitz's expositions and explanations of Scripture was exceedingly interesting. "Show me a photograph of Kischineff," he said one day, "and I can tell you instantly whether it is correct, for I have lived there all my life. So when I read the New Testament, how vivid are its pictures to one who has lived for years in Jewish history and traditions!" Opening to Revelation 14, he read, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." "This admonition of the Lord affected me very deeply when I first read it," he said, "for I knew at a glance its meaning. All night long the watchman in the temple kept on duty. The overseer of the temple was always likely to appear at unexpected hours to see if these were faithfully attending to their charge. If he came upon any watchman who had fallen asleep, he quietly drew his loose garments from him, and bore them away as a witness against him when he should wake. My Lord is liable to come at any moment. He may come in the second watch or in the third watch, therefore I must be always ready, lest coming suddenly, he find me sleeping, and I be stripped of my garment."

"Do you know what questioning and controversies the Jews have kept up over Zech. 12: 10?" he asked one day. "They shall look upon Me whom they have pierced." They will not admit that it is Jehovah whom they have pierced. Hence the dispute about the whom. But do you notice that this word is simply the first and last letters of the Hebrew Alphabet, Alev Tay? Do you wonder then, that I was filled with awe and astonishment when I opened to Rev. 1: 7, 8 and read these words of Zechariah, now quoted by John, 'Behold, He cometh with clouds; and every eye shall see Him and they also that pierced Him;' and then heard the glorified Lord saying, 'I am ALPHA AND OMEGA!' Jesus seemed

to say to me, 'Do you doubt who it is whom you have pierced? I am the Aleph and Tay, the Alpha and Omega, Jehovah the Almighty.' "

Rabinowitz is as clear as Paul in the eleventh of Romans as to the divine order and plan for bringing the nations to God. After the present Gentile election and outgathering, he holds that the Jews are to be converted and restored to God's favor in connection with the second advent of our Lord, and that then will follow world-wide salvation and the universal ingathering of the Gentiles. He is very positive, therefore, as to the meaning of the passage in the fifteenth of Acts: "Simeon hath declared how God at first did visit the Gentiles, to take out of them a people for His name." "During Israel's rejection the elect church is being gathered." "After this I will return and build again the tabernacle of David that is fallen down." etc. "This is very plainly the conversion and rejection of Israel," he says. And when I urged that many spiritualize the words and apply them to the Christian Church, he replied, "It will not be easy to make a Jew believe that, when the words in Amos, which are here quoted, plainly refer to the restoration of Israel; and especially since the Jews have been praying this prayer from time immemorial, always repeating it at the yearly Feast of Tabernacles: 'O Thou Redeemer, prosper those who seek Thee at all times; raise up the tabernacle of David that is fallen, that it may no longer be degraded.' "

"After the tabernacle of David shall be rebuilt, and national Israel be saved," he continues, "then, and then only, will come the times of refreshing from the presence of the Lord, in which all nations will be brought into obedience and subjection to Christ." Such is his strong conviction, and the reader may find that he agrees with Peter in Acts 3: 19, 20, and with Paul in Rom. 9.

Indeed, this Hebrew prophet is proclaiming most solemnly the impending advent of our Lord. He contends that without a clear proclamation of the second advent, Christians have no common ground on which to meet the Jews; that to spiritualize this doctrine, as many do, is fatal, since the predictions are so clear of a glorious and conquering Messiah as well as a suffering Messiah. If you spiritualize the second advent, you must allow the Jew to spiritualize the first, as he is always ready to do, and you have no basis on which to reason with him. Nothing could be more thrilling and pathetic than to hear this latter-day prophet of Israel dilate on the blessedness and glory of his nation when it shall at last be brought back into favor and fellowship with God. "The Gentile nations cannot come to highest blessing till then," he says, "nor can our rejected and crucified Messiah see the travail of His soul and be satisfied until His kinsmen according to the flesh shall own and accept Him." Then, with dramatic fervor and pathos impossible to describe, he said the following beautiful thing: "Jesus, the glorified Head of the Church, is making up his body now, my brother. Think you that my nation will have no place in that body? Yes, the last and most sacred place. When from India's and China's millions, and from the innumerable multi-

tudes of Africa and the islands of the sea, the last Gentile shall have been brought in and His body made complete, there will still be left a place for little Israel—she will fill up the hole in His side, that wound which can never be closed till the nation that made it is saved."

Many other sayings of this remarkable man might be quoted had we space to insert them. He declares most confidently that the Spirit is moving on his people as has been the case since the dispersion. He is full of joy at the prospect of their speedy turning to the Lord. Emphatically he preaches that there is no hope but in the crucified Messiah. He must be received; His blood must cleanse; His mercy must be gained before the Jewish nation can ever have rest. In one of His sermons he compares Israel to a little ship which has witnessed the wreck of many a proud craft—Assyria, Babylon, Greece and Rome—while this is the one nation that is never to perish, because of the unchanging covenant of Jehovah. He says:

"Centuries ago it was wrecked, and broken were its masts but up to the present day it sails among modern nations—a strange, weird-like ship. Its mariners are often in despair when the waves seem to swallow up their fragile vessel; many from among Israel seem to join other ships, and find a home there, and try to partake of the treasures of culture and modern development that adorn them. But soon the men of other nations rise against the mysterious strangers from the old Oriental ship, and, not willing to tolerate them, fling them back into the waves, so that with difficulty and trepidation they return to the old wreck, on which the tears of their fathers have fallen abundantly. The storm rages, the clouds are dark, the hearts of the mariners fail them; they cry out, 'Lord save us, we perish!' But the hour is coming when He who long ago rose in the little ship on the Sea of Galilee shall rise in the midst of them; He shall rebuke the winds and the waves—it will become perfectly still, and some shall sink down before His feet with the cry of Thomas, 'My Lord and my God!' and immediately Israel will be in the Haven of Rest, which remaineth for the chosen people of God."

It would not be possible to put on paper Rabinowitz's fervid and dramatic exposition of Christ's farewell to the temple: "Behold your house is left unto you desolate; and verily I say unto you, Ye shall not see me until the time comes when you shall say, Blessed is He that cometh in the name of the Lord!" He pictures a Jew sitting in the door of his lonely house in the evening. Suddenly he catches a sight of a beloved and long separated friend approaching. He rises up and shouts out his salutation to him: "Blessed is he that cometh in the name of the Lord." So shall Israel do when the spirit of grace and of supplication has been poured upon them; and they shall see Him whom they pierced coming to them; As they once cried, "Crucify Him! crucify Him!" now they cry, "Blessed is he that cometh in the name of the Lord!"

So when, on parting, I asked for his autograph, he wrote this in Hebrew as his farewell word: "Blessed is He that cometh in the name of the Lord!"